THE AERONAUT.

No. 101, Sep. 6 - 1817.

Σωκράτης - περὶ τε τῆς ἀπολογίας καὶ τῆς τελευτῆς τοῦ βίου. Xen. Soc. Def.-

we shall give place in this number to the translation of the defence of Socrates, as it is recorded by Xenophon, with which a correspondent has furnished us.

"I thought it a useful task, to record the thoughts of Socrates on the subjects of his defence, and in prospect of his condemnation, at the time when the prosecution was pending against him. Others have indeed written on this subject; and all of them have been inspired with that grav-

decor, which was peculiar to Socrates, which attests the truth of their narratives. But they have not mentioned the preference he gave to death over life; by which the tone of their sentiments they record loses much of its sublimity.

Hermogenes, son of Hipponicus was a familiar friend of Socrates, and relates the following conversation which he held with him; which shows how the greatness of his language was consistent with the feelings of his heart. Hermogenes, hearing him discourse on every subject, except that of his approaching trial, asked him, if he had not better consider, in what manner he should conduct his defence. He replied "Do not I appear to you to be forming my defence, while I review the history of my life." When Hermogenes asked him, how, he said - "When I cannot discover that I have done an unjust action, this is I think the fairest ground for my defence."

Again Hermogenes asked, "Have you not observed that the tribunals of Athens, influenced by their orators have often condem-

, ned the innocent to death; while, on the other hand they have absolved the guilty, excited to compassion by eloquence, or influenced by prejudices?" "Why", said Socrates, "when twice I endeavoured to think of my defence, my genius stopped me.

I do not comprehend you, said Hermogenes. "And do you wonder", said Socrates, "that it should please God better, if I die now? Do you not know that it has been my study, to allow no man to spend a life more acceptably to the Deity than myself? And it is now a most pleasant reflection, that I have occupied my whole term on earth, in acts of piety and justice. This led me to be pleased with myself, when I found them who turned me echoing the voice of my conscience.

But now should my years roll on, I know that the infirmities of age must accompany them; that my sight and hearing will fail me; that I shall be slow to learn, and shall no longer remember what I have learnt. When I should be sensible of such a deterioration, and become dissatisfied with

myself, how could I call that existence a blessing?

Perhaps, God of his gracious mercy, gives me to understand this in due season, in order to loose my connexion with this world, not only at a time when my usefulness must cease, but in the least difficult manner. Should my Judges condemn me, may I not elect that mode of death which those who have considered the subject declare to be least painful; which will give my friends least trouble, and most tempting to a man who must die? when no disgusting or unpleasant sensation is left on the minds of those who are present, when life is gradually extinguished, while the body is free from disease, and the mind is enabled to exert its powers, why should not such a death be desirable?

with justice then, were the Gods opposed to our scheming, when we deemed it proper to embrace any mode of escape: for, had I effected my deliverance, it is obvious that instead of a present release from life

I would only have obtained a death, embit-
-tered by disease and by age, that desart
of sorrow, where joy is a stranger, and into
which all the streams of misery pour.

Indeed, my Hermogenes, I will not soli-
-cit death: but if in declaring my opinion
of what is lovely in the sight of God and
man, I incense my Judges, I would rather
die, than, in begging for a life of slavery, ob-
-tain an existence worse than death."

The apology of Socrates, as then charged
by his accusers with not believing in the Gods
whom the Athenians believed, with in-
-troducing new divinities, and corrupting
the youth, is thus recorded.

That, O my countrymen, which most ex-
-cites my astonishment is the assertion of calu-
-lies, that I do not acknowledge the Gods
whom this city worships; when all who were
present at the public festivals and in the
assemblies of the people have seen me perfor-
-ming my sacrifices, as might Melitus him-
-self, if such had been his inclination.

Why am I accused of introducing new divinities, when I say that the voice of God seems to point out to me the path I should pursue. Those who ~~take omens from the~~ consult omens from the sounds of birds and from the ~~voices~~ of men are manifestly guided by voices. When the thunder utters its voice, who can deny that it is the highest prophecy? Does not the Pythian tripod announce her oracles in the eternal voice of the God?

That God foreknows the future, that he communicates it to whom he wills, all men both acknowledge and believe. Augeries, omens, lots and prophets - these say they, are his interpreters. The communicating spirit I call daimonion, and in thus denominating it, I think I speak with more truth and piety than they do, who attribute to the screaming of birds the majesty of the immortal Gods. And that I lie not before God, I have this certain proof; that although I have announced the counsels of the Divinity to many of my friends, never have I been exposed in false

-hood.

— The Judges hearing this word were thrown into tumult; some disbelieving, others envying him the superior communion he held with the Gods; when Socrates again proceeded—

Listen again, and confirm your infidelity if ye please, ye who will not believe that I am honored by the communicating intelligences. When Chærephon enquired respecting me at Delphos, in the presence of many witnesses, Apollo answered him "that there was none more free, more just, more wise.

— The Judges became now more tumultuous than before, when Socrates continued—

A higher panegyric, my country men, was pronounced by the oracle on Lycurgus, the Spartan Lawgiver. For it is related that he was thus addressed on entering the temple. "I doubt whether to call thee a God or a Man". The oracle never compared me to a God, but preferred me to many men. Yet would I not have you blindly place confidence in what the God

hath said, but scan each particular of his eulogy.

Whom have you known less subservient than myself to all corporeal desires? Whom of a freer spirit? From no man have I taken a present or a bribe. Or whom can you deem more just than him, who so adapts himself to present contingencies, that he needs not the wealth of another? Who can call me unjust in that I have from the time in which I first could understand what was said, never ceased to enquire into and treasure up whatever good came in my way?

Know ye not that testimonies abound to prove that my labours have not been ineffectual? That many citizens who love virtue, and many foreigners who have been among us, have preferred my company to that of all others? And to what cause will you attribute it, that when all know my inability to make presents, so many are anxious to make presents to me? that when I solicit the good offices of no man, thousands

acknowledge their obligations to me?

Or how will you account for it that during the siege, all others deplored their condition, while I was no poorer than before, when the city was at the height of its prosperity? That others perchance their luxurious pleasures in the forum, while I without expense drawn from the resources of my mind a far more sweet enjoyment. If none can say that I utter falsehood, how can I be accused with justice before God or man?

And yet Melitus insists, that in pursuing this course of conduct I have corrupted the youth. We well know what those things are, by which young men are corrupted. Speak then if you know of such an one, who under my tuition, has become from habits of piety, a blasphemer; from modest manners, indecorous; from frugality, a glutton; from temperance, a drunkard; from manly hardihood, effeminate - or in any other mode degenerated by pleasure."

But, said Melitus, I know of some, whom you have taught to obey you, before

their parents.

As to matters of education, this, said Socrates, is, I acknowledge. For this you know to have been my profession. In the concerns of their health, men trust their physician rather than their parents. In assemblies of the people, the Athenians always pay regard, not to their relations, but to the orator who advises best. Do you choose generals from your fathers and your brothers because they are your kindred, and not from those who are skilled in the tactics of war? Is it not then wonderful, that in the other actions of life, the eminent in every profession not only stand on an equal footing, but are honored before other men, I, who in the opinion of many am judged most competent to instruct perform a function which involves the highest interests of the community, am for this cause arraigned by you for my life?"

Plato gives an entirely different speech, as the defence of Socrates - he

may however suppose with reason, that the general topics of the discourse, are those which formed the basis of the discourse, which the sage actually delivered before his Judges.

On the character of Socrates, panegyric has exhausted itself and eulogy kindled more fervent inspiration, as ages have rolled away. The Christian has seen human reason unenlightened and unassisted, upon its most exalted station. Socrates could only direct his consolation from this world, in the hour when our hopes take wing to the other. And if he mentions not a future state, it is to be remembered that Moses himself is silent, and the patriarchs were silent, on that subject.

The Infidel has praised the Heathen philosopher, from the hatred of that spirit of goodness, which he pretends to admire. He is wilfully blind

to the fact, that Socrates in the night of ignorance was almost a Christian, and nearly antedated the dawn of revelation, while himself in the blaze of light, is an arrogant, deistical Heathen -

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